

GURU NANAK'S VISIT TO MECCA

Karan Singh

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AN EYE WITNESS ACCOUNT OF AN ARABIC SCHOLAR
TAAJUDIN.

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ਬਾਬਾ ਆਖੇ ਹਾਜ਼ੀਆ ਸੁਭ ਅਮਲਾਂ ਬਾਝਿਓਂ ਦਰਿਵੇ ਰਹਿਈ



Qazi and maulvis got together and began discussing religion.

A great fantasy has been created and no one could understand its mystery.

They asked Baba Nanak to open and search in his book whether Hindu is great or the Muslim.

Baba replied to the pilgrim hajis, that, without good deeds both will have to weep and wail.

Only by being a Hindu or a Muslim one can not get accepted in the court of the Lord.

As the colour of safflower is impermanent and is washed away in water, likewise the colours of religiosity are also temporary.

(Followers of both the religions) In their expositions, denounce Ram and Rahim.

The whole of the world is following the ways of Satan.



GURU NANAK'S VISIT TO MECCA.

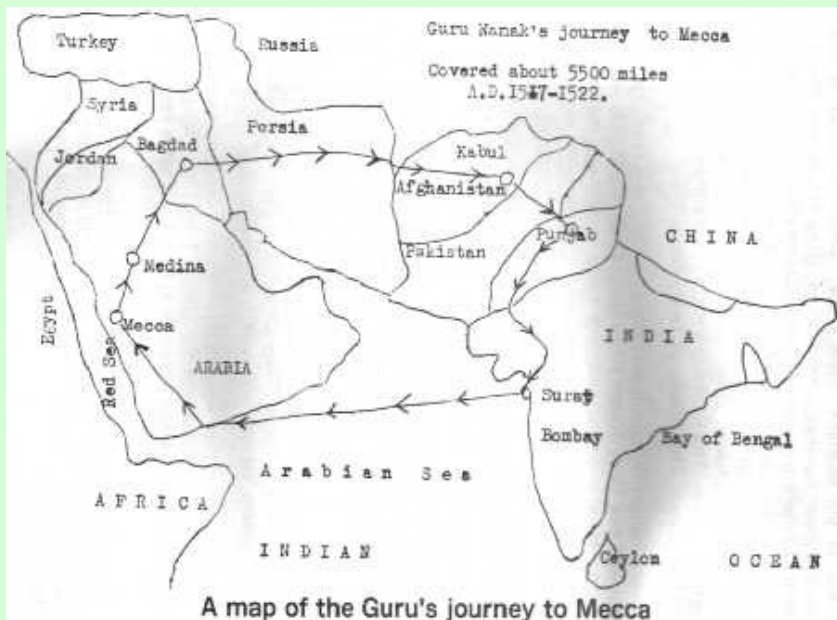
AN EYE WITNESS ACCOUNT OF
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During Guru Nanak's journeys in the Middle East, a local author, Taajudin Naqshabandhi, joined Guru Nanak and remained with him for roughly one-and-a-half to two years. Taajudin documented his time with Guru Nanak in great detail. Four centuries later, a young man from Kashmir, Syed Mushtaq Hussain, chanced upon Taajudin's handwritten manuscript while studying to become an Islamic scholar. This manuscript changed Mushtaq's life. He converted to Sikhism and went on to become the renowned Sant Syed Prithipal Singh.

In the absence of any facility available for copying the book in facsimile, Mushtaq Hussain took notes from Taajudin's manuscript. He also took notes from another book, Twarikh-e-Arab, written by Khwaja Jainul Abdin, a Muslim author who also accompanied Guru Nanak during his travels to Mecca. Mushtaq's notes later formed the basis of the Punjabi book,



Babe Nanak di Baghdad Pheri.

Syed Prithipal Singh (né Mushtaq Hussein) was the only son of Mujafar Hussein, and the grandson of Pir-Bakur Shah of the famous family of Mirpur, Kashmir. The period from 1927 to 1930 was the most revolutionary in his life. During this time, his father decided to go to the Hajj and convinced his son to also go to Mecca-Medina for higher Islamic education.

While doing research at a university in Medina, Mushtaq Hussein came across a handwritten manuscript, Siyahto Baba Nanak Fakir, in a library. This manuscript was written by an Arabic and Persian writer named Taajudin Naqshabandhi. Taajudin joined Guru Nanak in his journey around Undlas, a town between Erar and Baghdad. While living with Guru Nanak, he kept a diary—the Siyahto Baba Nanak Fakir manuscript—which he submitted to the library in Medina around 1512 AD.

This suggests that Guru Nanak Dev Ji was in the Middle East—in Mecca and Baghdad—for roughly one-and-a-half to two years in and around the years 1511 to 1513 AD.

Upon his return to Mirpur in 1930, Mushtaq was deeply saddened by communal violence stoked in Kashmir by Sheikh Abdulla's supporters, and in Jammu, by his own father, Mujafar Hussain. In this region, the Sikh Gurudwara of Kirtangarh was made the target of arson and destruction. This gurudwara was constructed by Sant Baba Sunder Singh to care for the congregation and to promote education. Rioters fueled by feelings of animosity towards Dogra ruler Maharaja Pratap Singh made the Sikh community their first target. Witnessing the destruction first hand, Mushtaq was

troubled by these acts of persecution in the name of Islam. His appeals for peace fell on deaf ears.

Mushtaq had been touched by Taajudin's accounts of Guru Nanak's journeys, which were intended to promote the welfare of all humanity. Through these same accounts, he had also seen the ugly face of religious fanaticism, which resulted in the torture and death of Rukn-ud-din, a respected religious leader of Kaaba.

The Account of Guru Nanak's Journey to Arabia.

Khwaja Jainul Abdin, the author of Tarikhe Arab, wrote the first-person account of Guru Nanak Dev ji's Arabian journey. In his Arabic book, he writes, "I was with Guru Nanak Dev Ji when Guru Ji met Qazi (an Islamic religious judge) Rukn-ud-din." As they came face-to-face, Rukn-ud-din offered his Salam, and the Guru replied, "Sat Shri Akal, Gurbar Akal" (The Lord immortal is the sole truth; the all-powerful timeless God). Rukn-ud-din asked, "Fala Alla Mazahbu," meaning "which religion do you belong to?" The response was, "Abdulla Allah La Mazahabu," meaning, "I am God's servant; I have no religion."

The whole day passed in questions and answers. There were three hundred and sixty questions in total.

About the ban on singing in Islam, the Guru said: "it is written in Hadees that your Prophet Mohammed Sahib went to a wedding in the Quresh tribe where women were singing. Seeing Hazrat Mohammad, they stopped singing folk songs and started singing hymns. Mohammad Sahib Ji said they should sing folk songs and God will bestow respect on them."

Stumped, Rukn-ud-din said, "ya rabi tahroo fi al kabool-ul rab," meaning "you have been sent to me by God; please bless me with the ability to recognize."

Rukn-ud-din then argued that, in Islam, it is acceptable to cut hair, but that the Guru keeps his hair uncut. In response, the Guru said, "this is not correct. Even your Quran does not allow this." Rukn-ud-din was taken aback, and asked, "do I go against what the Quran says? Do you mean, 'I read the Quran, but don't understand it?' Please explain."

Then, Guru Ji said to refer to paragraph two Surat Badar Raku 24 Ayat 1952 , where it is specified that cutting hair is prohibited for the ones who go to the Hajj and wish to lead a spiritual life.

On the issue of whether or not God lives in Kaaba, the Guru said: "even the Quran challenges the notion of considering Kaaba as God's abode. The God addressed Mohammad and said 'Nakhan Akarth Wa Allahay Min Habul Vareed,' meaning, 'I am closer to every human than his own jugular.'"

Hearing this, the audience called out, "Marhaba ! Labank !! Zazak Hum Allah Tala," meaning, "amazing ! We surrender in your service. May God bless you with boon and goodness."

Over the next days, the Guru continued daily services of kirtan (singing God's praises) and sermons. His services blissfully drew people who were in search of God and truth. People would bring milk, dates, and honey as offerings, which were then distributed amongst the congregation.

One day, the congregation requested guidance for salvation so that their human wanderings could end. According to the author, Jainul Abdin, Guru Nanak Dev Ji sang the following shabad (hymn) in raag, (melody) Tilang, page 721 SGGS:

Yak araj guftam pes to dar gos kun kartār.

I offer this one prayer to You; please listen to it, O Creator Lord

Hakā Kabīr karīm tū be aib parvardagār. ||1||

You are true, great, merciful, and faultless, O Cherisher Lord. ||1||

Duniā mukāme fānī tēhkīk dil dānī.

The world is a transitory place of mortality – I know this in my mind.

Mam sar mūe ajrāil giraftēh dil hech na dānī. ||1|| rahāo.

Yet, I do not realize in my mind that the Messenger of Death has caught me by the hair on my head.
||1||Pause||

Jan pisar padar birādarā'n kas nes dasta'ngir.

[When the messenger will take my soul] not my spouse, children, parents, or siblings will be there to hold my hand.

khir bīaftam kas na dārad chū'n savad takbīr. ||2||

And when at last I fall, and the time of my last prayer will come, there shall be no one to rescue me. ||2||

Sab roj gastam dar havā kardem baḍī kḥiāl.

Night and day, I wandered around in greed, contemplating evil schemes.

Gāhe na nekī kār kardam mam ī'n chīnī ahvāl. ||3||

I never did good deeds; this is my condition. ||3||

Badbakḥaṭ ham cho bakhīl gāfil benajar bebāk.

I am unfortunate, miserly, negligent, shameless and without the Fear of God.

Nānak bugoyaḍ jan turā tere chākrā'n pā khāk. ||4||1||

Says Nanak, I am Your humble servant, may I become the dust of the feet of Your slaves. ||4||1||

Eventually, it came time for Nanak Shah Fakir to leave, and the congregation asked for parting words. The

Lord Nanak said, "may God be in your mind always; meditate on Him. Your devotion has been accepted in the Guru's house."

In this gathering, Hajji Gul Mohammad, Shiekhe-Arab Khawaja Jainul Abdin, the chief of the Quresh tribe, Aban Aswad, and the chief of the Basu tribe were all present. The news that Rukn-ud-din had accepted Nanak Shah as his spiritual guide spread like wildfire in Mecca.



This meeting is narrated by the Arabic author in three hundred pages. He further writes that Rukn-ud-din came

into contact with the Creator on a Friday evening in 917 Hijri. Only the qazi knows the mystery of this contact. Lord Nanak presented the big toe of his feet to touch the initiation water, but the qazi sucked Guru Nanak's toe in his mouth before washing it in water. The qazi went into a trance. I stepped forward to wake him up, but Lord Nanak stopped me and said, "let him enjoy the bliss."

After Guru Nanak's departure, Rukn-ud-din, who was imbued in God's love, became aloof, immersing himself in simran (the constant remembrance of God). He would spend his time in solitude, in the caverns of mountains. Amir (Shah) of Mecca received word that Rukn-ud-din had adopted Nanak as his murshid (spiritual guide), and the Mullahs issued a fatwa, branding Rukn-ud-din a kafir (non-believer). Rukn-ud-din was hauled from the mountains and the following fatwas were read:

- He [Rukn-ud-din] is a kafir, and his murshid, Nanak Shah, is also a kafir.
- Give him thirty lashes and then lock him in a box without food for eleven days.
- Drive his kin from the country
- Confiscate all his wealth.
- Paint his face black and then walk him through the streets of Mecca.

- Hang him upside down.
- Bury him up to his neck in sand, and then stone him to death.

In summer heat, Rukn-ud-din underwent all punishments undeterred. When they removed him from a box after eleven days, people could hear God's name from every pore of his body.

Finally, after twenty-two days, the seventh fatwa of burying in sand and stoning approached. Rukn-ud-din was carefree in eternal bliss and simran. There was no sign of sadness in him. At the end, the Shah of Mecca sent for a pen and ink so that Rukn-ud-din's last words could be documented. Rukn-ud-din came out of his trance and remembered the words of his guru: "share with others what you experience."

There could have been no better time for this; the masses of Mecca had gathered for the stoning. In front of everybody he stated his last testament:

"Rubanian khatiba el imame hazrat Nanak ma,
akallamehu ina feehay musle mun."

This meant that “my religion and my god is Guru Nanak. He brings the greatest sacred message and the book. I believe in him. If you wish for redemption, then seek Nanak’s shelter. Whoever reflects on this, will go to heaven.” Upon saying this, he left his body. Those who had brought stones to hit him fell on his feet. Many in the crowd turned their faith to Nanak. Even to this day, the people of Badh tribe, who are lion-hearted, and who are descendants of Nanak’s devotees, still live in Mecca and Baitul Makadas. As Sikhs, they do not cut their hair.

While the Guru was in Mecca, he was presented with a robe on which ayats of the Quran and the Guru’s praise were printed. The Guru was also presented with five ser (a unit of weight) of dates and honey. The second robe was presented by Karoon Hamid, who was the ruler of Egypt. This robe had an Arabic inscription as well. The robe kept in Dera Baba Nanak is one of these two. The Arabic author describes that the robe had the inscription,

“La Hilaila Alla Subhan Kaanikun To Min Zalmeen,”

meaning “the worship-worthy God is the only one who would show mercy and bless a sinner like me.”

“El Hamdul Il Lahe Aalmeen, Alrehman Rahim Malik Yomudin.”

When the Guru was leaving Mecca, people were inconsolable at the thought of his departure. Taajudin writes that the Guru gave them his staff as a memento and said,

“Aasa Man Fazale Rabeen Deedarun Pheere,
Haka Ru Vaseera Tul Musatkim.”

Translated, this means “consider this staff a seal of God. It shall remind you of the path to God.” Nanak’s disciples consider this staff an object of reverence.

According to Mushtaq, locals talk of three dwellings to the west of Mecca built in the memory of Sultan Bahu, Baba Farid, and Guru Nanak Shah Fakir.

From Mecca, the Guru went to the nearby town of Amara. It was in Amara that the Guru granted benediction to the town’s chief, Janab Imam Gulam Kadar, the son of Imam Jafar. To display his gratitude, the Imam dedicated his mosque to the Guru and his teachings. To this day, according to Mushtaq, this mosque is known as Masjide Wali Hind (Mosque of the Indian Prophet). The town’s people had to build a separate mosque for themselves.

Medina

From Mecca, the Guru went to Medina. Here, he made his presence known on the mausoleum of Prophet Mohammad. He started singing kirtan and said,

“Neehum, Hafat, Chahar Da Ha Salasa Wa Rubaya...”

meaning “the nine regions, the seven continents, and the fourteen worlds are all manifested in three qualities. Hinduism says that all this has divided a human’s life into four parts. God is one, and none is his equal...”

When the Muslim community heard the singing—and on the mausoleum of Prophet Mohammad of all places—it caused a flood of emotion and anger. They grabbed whatever arms they could and ran, but as they raised their hands in order to strike and kill, they froze. Hazrat Ali, the descendant of Mohammad Sahib’s son-in-law and a Khalifa (Leader; a successor of Mohammad), put his fingers in his ears and was arrested in this pose. The four Imams—Zaa-far Safi, Jamal Din, Kamal Din, and the Khalifa—were wonderstruck. They asked for mercy on behalf of everybody and begged for an apology for their crime, saying to Nanak that he has been recognized as a nabi (prophet) and will be respected accordingly. The Guru forgave them and the townspeople’s limbs began to move again. Here, the Guru’s

kharav (wooden slippers) are kept in his memory. The Guru blessed the congregation with kirtan for twenty-seven days and taught them to be one with God.

The Guru then moved on to Kafa, the ancestral place of Mohammad Sahib and Imam Mavia, located near the Farraat River. Here, Yajeed had martyred Hussain, the son of Hazrat Ali. This site is now famous as Karbala. On the south side of the town is a cemetery. The Guru preached there for three months and twenty-three days. The Temple of Nanak Shah the Prophet of India exists on this site. Descendants of Mavia, the priests of this temple perform kirtan in the cemetery.

The author of the journeys (Taajudin) writes that the Guru used to perform kirtan in the cemetery and that many admirers used to gather to listen and behold the sight of him. People enjoyed naam and bani (remembrance and praises of God), as well as talking to the Guru. A model of admiration, one of the disciples was a cheerful woman named Salima.

Whenever she came to the congregation she brought offerings of food. Her husband traded in camels and, one day, when he returned from trading, the townspeople

began to taunt him. Saying that his wife contravened Sharia (Islamic) law, they complained that she spent her time sitting, unveiled, near this Indian fakir. On that day, Salima sat in the congregation near Baba Nanak, and she found such peace that she went into a trance. The Baba told Taajudin, "send Salima home." The redness of the setting sun subsiding, Taajudin called out softly, and Salima woke up, startled. Taajudin said to Salima, "it is Baba's wish! Child, go home promptly." Before leaving, Salima touched Baba's feet. She was enlightened and was blessed with spiritual sight. She took ten steps toward her home then turned around and said, "I believe that my husband has returned."

The Baba said, "remember to control your powers and keep your patience."

Salima returned home to find her husband, red with rage and sitting with the others. Her husband, Gulam Yaya, glared angrily at Salima. She said, "as a result of my devotion, you were not executed for committing a murder. You also dug up five hundred gold coins and gave them to Majid." Gulam Yaya was perplexed and said, "I didn't tell you anything! I came here and returned immediately. How did you find out?" Salima replied, "first tell me what happened abroad." The husband said, "when our caravan was getting close to Egypt, one of my camels ate a grape vine in an orchard. The old farmer became angry, and

struck my camel with a stone and killed it. I, too, in anger, hit the farmer with the same stone and he died. I tried running away but was caught and was brought before the local courts. I narrated the whole episode truthfully, but in accordance with the law, a verdict of death for taking a life was announced. I owed some people a debt of money, and appealed to the ruler that I be given three days for clearing my debts. A man dressed in white became my guarantor, and my appeal was accepted.

I came home, dug up the coins, paid my debt, and hurried back. My three days' grace had passed; it was impossible for me to get back in time, and the guarantor was arrested. People were impressed by the fact that I had returned and the ruler pardoned me. As soon as I was set free, I looked for my guarantor but could not find him. Upon hearing this, Salima suddenly cried, "true is the Creator! True is the Creator."

The next day, Salima went to see Baba ji with her husband. At first glance the husband realized that the Indian Baba was the guarantor, and, involuntarily, his head touched the ground in adoration. He was in bliss, and his gratitude knew no bounds. All doubts disappeared from the husband's mind, and happiness took over. His existence

became exalted. The couple was on Nanak's feet like bees on a flower, and Allah entered into every pore of their skin.

Hali Pasha was the qazi of this town. Dogmatic in his approach to Sharia, he could not tolerate the fame of Nanak, the Indian Baba. Pride and hatred started spilling from his tongue. He issued a fatwa against Gulam Yaya and Salima for being infidels. He did not stop there; he also issued a fatwa against Baba Nanak for being a kafir.

Two days passed. On the third day after the fatwa, during evening prayers, Yakuv, one of Nanak's disciples, informed the congregation of some news: "Inal Hazreena Wa Pasha Hali Halakatun Fi Marje Khalije Bajanbe Marag, Haji Mahaj, Jatun Hajanabi Falailka Nanak Toheena Ta Muratdatun." This meant: "respected audience! Pasha is dying of a stomach ailment. He has been writhing on his death bed for three days. This shows the power of our prophet, because he insulted our Baba." All agreed, crying, "Lahantal Ho Aloom Khanas," meaning "may this devil be cursed by Allah the pure!" The Lord Baba asked everybody, including Mardana (Guru Nanak's lifelong Indian companion who accompanied him on his Arabian journey), "let us go and inquire of his [Pasha's] health." The congregation replied, "why should we go when he is the one who passed a fatwa against us?"

Nanak ji said: "Khalaka Insani Yun," meaning "a person's responsibility is not to torment a tormentor, but to make him better."

Baba went to qazi's house and knocked at his door. Qazi's daughter answered, "what brought you here? What is your name?" At this time, Taajudin was with Nanak, the Guru answered "Fala Isma Maisam Nanak" meaning "My name is Nanak", and she went in to inform her father. As soon as he heard the name 'Nanak', the qazi flew into rage. He said a lot of inappropriate things, and asked Nanak to leave. The daughter was very sensible and polite. She was extremely impressed upon meeting the prophet

Nanak, and said "My father wishes you to leave." The request was made the second time, that Nanak was here to inquire about the qazi's health. The qazi again responded with a no. Finally, the Guru said, "I have come to beg forgiveness for my blasphemy."

The qazi thought that Nanak wished to come back into the faith. He gave permission to enter, and asked his daughter to spread his turban on the floor to welcome Nanak. Nanak, the saint of the saints, gathered the turban,

and reached the qazi. The qazi tried to get up but couldn't because his body was too weak. The Guru helped him up by putting his hands under the qazi's arms, and then hugged him. His touch made qazi's illness disappear; he felt healthy and enlightened. He saw a vision that the angels who were pushing him toward hell, let him go upon hearing the voice of Nanak. The qazi said, "it is your infinite blessing which has brought me into your gratitude." His pride and hatred shattered to pieces, he apologized to Nanak for his conduct.

When it was time to leave, the disciples asked for something in memory. The Guru gave them the book he was carrying under his arm (they say it was Japuji in Arabic), which has been kept safely and is offered for sacred viewing. His disciples do not cut their hair, and call themselves followers of Nanak Shah Fakir, the prophet of India.

Next, Nanak crossed to the Bay of Dajla and set up a camp near the royal fort of Karoon Hamid in a town called Kaikai (modern day Cairo). Nanak started kirtan in Arabic, which attracted many listeners. When the kirtan was over, a cultured man introduced himself as Pir (spiritual guide) Jalal, and had a very collegial discussion. Pir Jalal said "I am the spiritual mentor to the king Karoon Hamid. I am greatly

impressed by your character. I have a request. My disciple Karoon Hamid is very cruel and greedy. Could you please set this misguided cruel man on the right path? He has filled forty treasuries with wealth, but is still not satisfied.” The Guru asked Jalal to bring Karoon along. Urged by his spiritual mentor, Karoon became eager to meet Nanak. He felt peace on the mere sight of the Guru. Accompanied by Pir Jalal, he came and sat near the Guru. After customary exchange about health and wellbeing, the Baba handed a needle to the king and said, “your highness, please hold on to this needle for me. I will take it back from you in the afterlife.” Karoon fell in deep thoughts: How would I take this with me; everything remains behind, nothing goes along after death. The Baba spoke in his innocent and disarming manner, “if you cannot take a needle with you, what are you going to do with this world of wealth—the forty treasures you have amassed?” Karoon said, “please tell me the way to put this wealth to good purpose”. The Guru said, “worship Allah. Use your wealth for the wellbeing of people. Bring comfort to your subjects and you will find salvation.” The king was ecstatic, and promised to live by the Guru’s words. Jalal, the mentor, was also pleased. Karoon kept and treasured the needle.

To this day, the needle is offered for viewing as a remembrance of Nanak Shah Fakir. (This incident is corroborated in ‘Sakhi Guru Nanak Dev Ji’ by Bhai Bala).

Sadh Bela

At Mithan Kot, the five rivers of Punjab meet with River Sindh. This used to be the border of the kingdom of Maharaja Ranjit Singh. The Guru had stayed here. This place has become an important spiritual site known as 'Sadh Bela'. This place was discovered by Baba Nav Khnadi ji, an 'Udassi Sadhu' (a monk from an ascetic sect of Sikhism established by the son of Guru Nanak). From here the Lord moved to the Karachi 'Bandar'—a city by the ocean. Sikhs sacrificed dearly to establish a gurudwara at this place, which was known to many as 'Akali Bunga'. From here, the Baba went to the Adan fort. These places are now in Pakistan. I, Syed Prithipal Singh, had reached the Adan fort on my way to the Hajj with the Syed group. There is a beautiful place built there called Nanak Shah Kalander. From there, Nanak went to Jeddah Sharif, and sat near Eve's grave. There too is an important commemorative place called 'Nanak Shah Kalandar'.

Twenty-two miles from Jeddah, Guru Nanak started walking in front of the Shah Saraf's camel. Shah Saraf was leading a group of Hajj pilgrims from Panipat (India). He was a spiritual god-loving person.

In Taajudin's account, Shah Saraf asked, "who is walking in the front?" Taajudin documented questions and responses. Shah Saraf was pleased and satisfied with this exchange. He asked, "Oh Fakir, where are you heading?" "To Mecca Sharif" was the Guru's response. Saraf's disciples said, "you are a Hindu; you will not be allowed in Mecca," and refused to include Nanak in the caravan. Guru Nanak distanced himself from the caravan and continued. When Shah Saraf's group reached Mecca, they found that Nanak Shah was already there. They heard about Nanak's fame in Mecca, and were amazed to find out that he had been there for five months.

Pir Baghdad

Next, the Guru went to the shrine built on the grave of Hazrat Ali. He reached Baghdad, the city of Pir Dasatgir Hazrat Abdul Kadar Jilani, the pir of pirs. Here, the Guru sang the hymn 'Patala Patal Lakh Agasa Agas' (There are nether worlds upon nether worlds, and hundreds of thousands heavenly worlds upon heavenly worlds), and explained the hymn in Arabic. This contradicted the Islamic belief that there are seven earths and seven heavens, so a fatwa was issued against Nanak.

Guniyate Salahine, an autobiography by Pir Kadar Jilani details this incident. The disciples of the pir had issued

the fatwa to kill Nanak. When the pir and his disciples met Nanak, the pir bowed in front of Nanak and said in Arabic:

“Eh Pire Dasatgir Tu Mara Bagir

Dastam Duna Bagir Ke Goind Dasatgir

Taksire Nafas Ma Ra Raza Buay Name Risad”

Meaning “My respected audience, do not be surprised that I am bowing before him. I am doing so after recognizing him. You too should bow and offer salam. He is not a mere pir, he is a prophet. If you see him through my eyes, he is the God himself.”

Another man asked Nanak “Oh Fakir, why do you sing?” Nanak responded, “Mohammad Sahib with young Aisha on his shoulders used to listen to singing.” All present bowed before the Guru.

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Liberation of Behlol

The Guru’s fame had reached Behlol. He lived in a hut by the river Dajla. When the Guru visited this area, Behlol offered his praise and respect, and the day passed in spiritual discussions. It was time to eat.

Behlol called out to his disciple Raza, "please bring something to eat." The Guru asked to make sure that food be bought from a decent person. Behlol said, Lord, every soul in this city is pious, and all in the audience agreed. The Guru said, "you are mistaken." He passed a comb through his hair, made two loops of two pieces of hair, and asked Raza "What do you see?" Raza respectfully responded "It is hair." The Guru said "Raza, these are eyeglasses, look through these to check who is a decent human being." Raza tied the 'eyeglasses and a coin in his handkerchief and set out to buy food. Once he got to the market, he put on guru's 'eyeglasses. The first shopkeeper appeared through the glasses as a deer, the second a rooster. He roamed through the entire marketplace until it grew late, and he was about to return disappointed. Finally, in a modest shop, he saw a human figure with uncut hair. Raza realized that the glasses showed to him the true animal nature of the merchants he had encountered. Raza presented the coin to the shopkeeper and asked for food. He handed Raza rice, beans and sugar. Looking at the large amount of food, Raza was puzzled. He thought that the shopkeeper had made a mistake. The shopkeeper said, "I have given you these groceries after careful consideration. I know the true worth of this coin. You hurry back, they are waiting for you. I see a man of wonder, a chance of salvation for me."

During the Guru's visit, everywhere in the area, water was salty and unfit for drinking. A well was dug under the Guru's direction, and in this place, the water was sweet and clean. A monument erected near this well makes a mention of the Guru (Guru Shabad Ratnakar, Mahan Kosh by Bhai Kahn Singh Nabha, page 831).

Discussion with my Father—Mushtaq Hussein's account.

When my father was here on the Hajj, I took the opportunity to talk to him about the book *Siyahto Baba Nanak Fakir*. It was early in the morning; sheppards and travelers were gathering their day's provisions. It was time for the morning 'Namaz' (Muslim prayer). I went to my father's room, to discuss the book. "I am amazed at this book," I said to my father, "you should read it and make up your own mind. I find Islam on weak footing." I bid him 'Salam-el-Ekum' (Islamic greeting), and returned to my room. For three days, I waited my father to mention the subject. Finally, growing impatient, I asked him to return my book. He refused. Later that day, I saw a caravan going to 'Baitul Mukkadas' (a place of pilgrimage). Without informing my father, I started walking with this caravan. I was walking alongside a man from Kachava who belonged to a Sindhi family. He was carrying an Arabic handbook of prayers with golden letters. It was Japuji Sahib in Arabic. My companion and I visited the commemorative platform of

Nanak Shah Kalandar. A white sheet was spread on the platform, and three or four men were singing in Arabic. I asked the men,

“Fala Haza Mazhabhu?” meaning “what is your religion?” One man answered, “Allah Inahu Nanak Shah Hindul Pir.” I further asked, “who is your prophet?” to which he replied, “Nanak Nabiyeen va Aaman Behin” meaning “Nanak is our prophet and faith.” I commented that in Islam, “Kalame Nabiyeen Salamat Ayat Hi. Kitabun, Karamatun, Umatun” meaning “a prophet is identified by three things: a sacred book (God’s message), power (miracle) and disciples.” The man I was addressing remained quiet.

Another older gentleman thumped his chest and said, “ama umati” meaning “We are all his disciples.” He showed me a prayer handbook he was carrying and said “Haza Kalamun” meaning “This book has the word of God.” Pointing to the platform, he said, “Haza Baitula Shahadan Yume Hashar” meaning, “I circumambulated Guru Nanak. On the day of judgment, this ‘Kaaba’ will be my witness.” This exchange deepened my devotion to the Guru, and I became eager to reach Medina and consult my father.

In Medina I met my father. Upon seeing me upset, he returned my book and said, "we didn't come here to read these stories. Focus on your objective." At night I read the book and prayed that if this book holds truth, God will shower His grace and show me the direction. I had a dream that the judgment day was upon us. All beings were carrying their deeds in their hands, and were standing terrified. Jesus and his followers appeared, reading Jesus's sacred writings. People were not pardoned. Then I saw that Jesus bowed to a palanquin sitting to his right, and stood solemnly. Then Moses' appearance was announced. He too bowed and joined Jesus. Moses' followers joined the rest of the people. David was the third prophet to arrive, and met the same outcome. At last came Hazrat Mohammad Sahib. Everybody seemed pleased because Mohammad had promised salvation on the judgment day, but Mohammad too was unsuccessful, and joined the other prophets. This heightened everybody's anxiety.

Then a voice arose from the crowd "Welcome! Bless Allah! Baba Nanak Fakir, the forgiver is coming." He brought peace wherever he glanced. His followers were carrying a saffron coloured flag and were reciting Waheguru! Waheguru! His body emitted divine light and splendor, which made all other lights appear dim. Guru Nanak wore a round white turban and a knee- length robe, with a staff in one hand. His arms were long; his fingers stretching passed

his knees, and his mere glance was capable of mesmerizing. All forgot their worries and started reciting Waheguru! Waheguru! When the Guru came aside the palanquin, everyone thought that they will glimpse God in this palanquin. Instead, Nanak, the divine light sat in the palanquin.

Curtains were raised from all four sides; everyone could view the incredible splendor of the Lord Guru. Everyone bowed, and so did I. At that time, I woke up 12 In the morning, I went to my father and asked him the meaning of my dream. He laughed and said "I didn't bring you here to make you superstitious. Wake up! It would have been nice if you had graduated from the Medina University." My father said, "Guru Nanak erred by introducing his sacred writings in competition with Islam. However, his writing is magical, and I have tested it." He continued, "once I stayed at Khanpur near the mountain region of Khuhi Gate at Mohammad Yusuf Zaildar's house. This area is in Tehsil Rajauri, District Mirpur in Jammu. Two Sikhs and a Hindu came to see me and said that we married our daughter to Ujjagar Singh three years ago but he refuses to send for her. It has brought us shame in the community. Please do something. Even if he were to die, it would be for the better.

It occurred to me that Ujjagar Singh, as a non-believer deserves to die. What more could I ask? I gave them an Islamic sacred charm and asked them to mix it in dates and feed it to Ujjagar Singh. But the charm had the opposite effect, and he became even bolder. I hypnotized an eleven-year-old boy as my medium to ask him what had happened. The boy said Ujjagar Singh recites Japuji Sahib and Kirtan Sohilla daily, and these sacred readings guard him. Your charm burns to ashes. No charm can affect him.” My father said that the Arabs didn’t understand the true Nanak and mistakenly started calling him God. In my mind, Ujjagar Singh’s story made it clear that Gurbani is most powerful and will be with us in God’s court.